695 action for public demerit in the "Big Ones" (imqqranen)[42]. The oath
[171] formula, haqq dil-baraka, is distinct from the Arabic formula, although oaths are as important among Arabs as among Rifians[43]. The "Little Ones" (imzzyanen, or minors) do not believe in this nor in anything else, but nevertheless they follow the example of their peers and try to limit themselves to abiding by the decisions and keeping the conventions, although they are usually not the same in both categories.... Proof of this is that if a stranger has to swear, he is obliged to do so in places fixed by local tradition[44].

[562] Men swear during the day, while women swear at night[45]. Jews
[563] were forced to swear by going through the market with packsaddles on their backs[46].

G) Penalties: (fragmentary):

681 Berber law does not admit the penalties which Islamic law does
[171] in order to punish crimes (sic)....Rifian law excludes corporal punish-
[697] ment and deprivation of liberty; there are no jails[49]A, and in this
562 respect a man's dignity cannot be degraded. On the other hand, it
[855] tolerates maltreatment of women, but because of their status as minors,
[861] being in perpetual childhood, and incapable of taking care of themselves; in the same way, the Rifians do not hesitate to beat their children, if necessary, in order to oblige them to follow "the right
[443] path"[48]. Berber women have all the freedom, in truth, that they desire,
[574] and in the Rif they even have their own markets and feasts[49]. The Rifian male does all he can to protect this feminine society of minors, and he does not enter at all within the limits of his women's social activities.

A,[This should read "47" not "49"--Analyst]